

THE TWO WORLDS.

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WHAT SHALL BECOME OF SPIRITUALISTS?

By A. B. FRENCH.

THE future of Spiritualism is secure, but the future of Spiritualists is a question of grave doubt and anxiety. We have individualised until we are in danger of losing our identity altogether. Look where we will, the mellow fruit and golden grain are smiling in the kisses of autumn sun. You and I by the help of angels have scattered this seed. Shall others now reap where we have sown in the cold winds of public scorn? There are times when the opportunities of a life time are crowded into a single hour. There are moments when a single stroke builds or destroys the fair citadel of fame; times when the mariner must turn hasty glances in all directions, and watch the rapidly changing course of the ever-shifting winds. Some of you who hear me to-day have been impelled by the force of these facts, and a great inspiration which came upon you, to go out into the world's religious wilderness, and pre-empt new and better soil. Now those who stayed back and in many instances pointed the finger of scorn at you while you were clearing the brush, claim your improvements. Moreover, if you refuse to break this soil and seed it for the world's future, they will obtain it and utilise it. The question is not, I repeat, whether spiritual facts are to remain or live, for they are already secure. The great question is, are these spiritual facts to be handed down to our children as an essential part of theological legerdemain? Are they to be respected and enjoyed only under the incantations of a priest? Is sacrificial wine and bread to sanctify the future circle? Are they to be stamped with sectarian trademarks? Shall they be offered as Presbyterian Spiritualism or Methodist Spiritualism, and warranted perfectly harmless, provided always they are taken according to directions? The question before us is a simple one. *Are we to dictate the course of the ship, or are we to be forced if we ride at all to take deck passage and be silent.* Moreover, shall these facts take their place with the imperishable facts of science? Will they be made the key to the greatest of all science, viz., the science of man's spirituality? As the stars link us to astronomy, as the fossils at our feet lead us to geology, shall these facts also lead the world

TO A SPIRITUAL SCIENCE

more lasting and beautiful than either?

Let us look over the fields we have gleaned. Let us see what we have been doing through these years.

First. It has been yours and mine to bear unequivocal testimony to the facts we have seen and heard. We have done this regardless of those who have doubted our sincerity, and in many instances our sanity. Through the days and the years we have not hesitated to tell the unaffected story of our experience before either the savants of science or theology. Our candor in many instances has been rewarded by scorn, our sincerity by ostracism. Yet the triumph of these facts has been everywhere universal and complete. In the palace of the king and in the hut of the peasant, they have spoken in the voice of arisen loved ones and triumphed over scorn, pride and intolerance, and waved the banner of victory on every hand. Second. The attitude of the Church towards us has exposed to our view her deformity, and these facts have also helped to show us the error and inconsistency of many of the doctrines of the church. Hence the old story of Church denunciations on the one hand, and fresh blood returning the blows on the other, has been repeated. History clearly affirms that an established church or government never reforms itself. They never accept a new idea willingly. They do not welcome the hand that would destroy their idols. Every great religion has planted its corner-stone on ground wet with the blood that an old and intolerant

religion has drawn from its veins. Every temple of human liberty has been cemented by the tears hoary despots have wrung from the swollen

EYES OF WEEPING FUGITIVES.

Every science has unfurled its banners under the anathemas of impudent priests, who have blocked the highway of human progress. There has been nothing without precedent in our history in this respect. The opposition and ridicule we have received has no doubt made us often uncharitable in denunciation of the Church. The tendency now is towards a philosophical examination of the claims of the Church rather than reckless denunciation, and I regard this as a hopeful sign among Spiritualists. It is better to study the defects of a system rather than indulge in fruitless attempts to sneer it away. The Church has done mankind a service with all its defects. No man living is further from Roman Catholicism than myself. I have read the history of her intolerance, when the blood in my veins would almost congeal into drops, and each drop clamour to pour a withering, blighting curse on this great foe to spiritual liberty. But a calmer view would reveal the better side. Then I could see her great charities. I could see her watchful care for learning and for art, and her asylums for orphans. I could see her nuns on the bloodiest battle fields of our great rebellion with their arms of love around the dying soldier, closing his heavy eyelids for a wakeless sleep, and catching from his freezing lips a last message for distant loved ones. Then I said to myself, "This great Church has her virtues, and I will be just." I am equally as far from Protestantism. Her intolerance has been a great deadly upas in the world's highway, but she also has her virtues. Her colleges, universities and charities more than balance her deformities. She has done and is to-day doing mankind a service. I think this broader and calmer view of the Church is already being felt by a large class of Spiritualists. Third. Our work, therefore, has been the work of the pioneer. It has been for the most part a work of negation. We have been tearing down old and useless creeds and opinions. We have helped the spirit of the age lay in the grave of forgetfulness many worthless fables. We can look over the field to-day and see the unmarked graves of many once popular dogmas. We have helped free thinkers to put out the fires of hell. Mothers are not now much concerned about the

BURNING OF THEIR INFANT

dead; this horrid nightmare, which has brooded like the black wings of the pestilence over mankind, is broken. We have in connection with the aforesaid allies succeeded in slaying and burying the orthodox devil. This was a herculean task. How the clergy rushed to his defence. What bitter groans would come from all the orthodox pulpits with every wound we made in his almost impregnable sides. The devil has been chief of police in every well regulated community from time immemorial. Since Mr. Beecher had led the way the country clergymen can preach without alluding to him. When I hear a lecturer wasting his valuable time on issues already past, it seems to me he has much of the spirit of the pious Methodist who beat his Universalist neighbour's dead dog just to show him there was punishment after death. We have also forced the

RECOGNITION OF SCIENTISTS.

Our facts, once scorned by them, are now being studied and investigated. We can look over the ocean to-day and thank such men as Zollner and others, who through these facts are seeking a still deeper and grander science. They can do for them a work we cannot perform, and will place them upon broader and firmer foundations in the years to come.

The man who clears away the giants of the forest takes an important step in the process of civilisation, so also the negationist who clears the field of hoary errors does mankind a service. This is not the highest service. An imbecile can tear down an old and tottering building, but it takes a mechanic to make a new one. There is an old adage that it requires an agriculturist to grow a hill of corn, but "any hog can root it up." This age will not be satisfied with the man or woman—no matter what name they may bear—who can do no other public service than to perform the feats of an acrobat in an antiquated grave yard. A hungry man has little reverence for the man who shows him the ants in the last crust in his haversack, and yet cannot offer him a crumb.

To be concluded.

THE GREATEST ILLUSION IN HISTORY.

THE REV. E. GOUGH, B.A., has written a book entitled "The Bible True from the Beginning." In his introduction to the fourth volume he says that *the greatest illusion in history* "is the illusion that when our Divine Saviour became Incarnate, it was in such a Form as that He could be seen by mortal eyes, and so as that He lived in a literal Palestine, and was crucified by literal Jews. This is an error. The Saviour no more walked in this literal fashion over the acres of Palestine than over the acres of England. He was no more crucified by literal Jews than He is crucified by all wicked men everywhere. The whole of the Four Gospels, like the narratives of the Old Testament that have been considered in these first four volumes, are moral and not literal history. The geographical names, such as 'Bethlehem,' 'Bethany,' 'Capernum,' 'Galilee,' 'Jerusalem,' 'Nazareth'; the names of political personages, such as 'Cæsar Augustus,' 'Caiaphas,' 'Herod,' 'Pilate'; even the names of the Apostles, so far as such names are used in the Four Gospels, are moral symbols, and do not denote literal persons. Such works as Canon Farrar's 'Life of Christ,' Dr. Geikie's 'Life of Christ,' Dr. Fairbairn's 'Studies in the Life of Christ,' etc., notwithstanding their many and great excellencies, are written in error. No such Being ever lived visibly in Palestine, or in any other earthly state, as the Being whose life is presumably written, or commented upon, in these works. This statement is not made as implying the least disparagement to the distinguished authors of these books. Any such disparagement would be an injustice to men who have deserved well of Christendom. Moreover, from the days when the Epistle of Barnabas was written, theological and ecclesiastical teaching has been such as to justify men in regarding the Gospels as literal history. More important still is the fact that the Gospels themselves, like Bunyan's 'Holy War,' must have been designedly written so as to be capable of being read—and that with good moral results—as literal history, even though their true meaning lay beneath the surface. And when the Churches begin to read the Gospels as moral history, it will not follow that the literal reading must cease from its usefulness or its charm. When these qualifications have been made, the fact still remains, with all its weighty significance for existing ecclesiastical systems, that there never was a literal Virgin Mary, or a literal Joseph, and that Jesus never became Incarnate in such a form as that He could be seen by mortal eyes, and so as that He lived in a literal Palestine. The silence of Josephus, of Justus of Tiberias, and of the Mishnah and Talmudical writers, as to the events recorded in the Gospels, is a perfectly natural silence. It will yet be found, also, that the sect of the Essenes has a far more important position in relation to the origin of Christianity than is commonly supposed. The history of John the Baptist appears to be in specially close contact with the history of this people. Their asceticism, and retired life, are betokened the writer thinks, in the inspired statement that John the Baptist was in the desert till the days of his showing unto Israel. What is said in 1 Cor. xiv., of having a tongue, as in contrast with prophesying, refers to having a knowledge of the secret meaning of the Gospels as in contrast with a knowledge of the apparent meaning. The narrative of the Pentecostal gift of tongues refers to the summing up, the perfecting, the more clearly expressing, in Christian teaching, of all the truth that had been floating in the

common sayings, the thoughts, the philosophical teachings, of all the nations on the face of the earth."

VICARIOUS ATONEMENT OR VICARIOUS SUFFERING. —Mr. Gladstone turns his attention from politics to theology, and with all the skill of the "old parliamentary hand" "goes for" Mrs. Besant, and then deals with the "Atonement" dogma. No doubt Mrs. Besant will give a good account of herself in reply, and we shall await her answer with expectant interest. With his wonted agility the "Grand Old Man" cleverly evades the real issue and centres his argument around the fact of vicarious suffering, which is admitted on all hands, and avoids considering the question of proof whether any Atonement ever took place. In fact, he calmly assumes the whole point at issue, and argues as if the Incarnation and fulfilment of a Divine redemptive scheme, through the sacrifice of the innocent Jesus, whereby the believer in that scheme is pardoned, without, however, being relieved of the consequences of sins committed, were absolute truths to be accepted without question.

If Rev. Gough's statements are true, and "Jesus is the greatest illusion of history," where are we?

If Gerald Massey is correct, and no historical personage ever lived as set forth in the Gospels, which are an allegory literalised, where are we?

If the new life of Jesus, claimed to have been found among the Buddhists, is correct, and an historical teacher did live, but died for political reasons, where are we?

If he did or did not live; if the story is an allegory or not an allegory; if it symbolises the sacrifice of the outer man of passion that the inner man of spirit may arise pure, and strong, and free, what after all does it matter? The whole story of myth and miracle, mystical or historical, is human not divine. It makes no difference whatever to the eternal laws and spiritual verities of the universe to which we must all conform. The allegory of sacrificial atonement is the complement of the allegory of the fall—neither is historical. No fall, no frown, no fire. No need of blood-shedding or substitution. Vicarious suffering is true—vicarious atonement is a delusion.

AN AGNOSTIC ON THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

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I now come to a class of phenomena more puzzling even than the automatic writing, viz.: to what are known as raps. I will not detain you with referring to the raps heard at seances, spelling out messages and giving answers to questions, but will briefly deal with those which you receive at other times. These raps come quite unbidden and unsought for, and I want my agnostic and sceptical friends to explain them. I am open to conviction.

Some time ago, in my early days of investigation, my wife, who is almost as sceptical as myself, asked that a distinct sign might be given her in the way of raps so as to convince her of the actual presence of the supposed visitors from the Beyond. I put the question on paper, and was vouchsafed compliance with her request, and almost immediately afterwards there came three distinct and unmistakable raps in three different places, instantly verified by us both, and then confirmed in writing. On another occasion, whilst I was reading a book in no way connected with Spiritualism, there came some half-dozen distinct signs of the same description on another book which was lying on the table by my side. On enquiring the meaning I was told: "I simply wanted to show you that we are here, in spite of your disbelief." These raps, or "calls," as I might name them, come to me frequently. They are most unmistakable, and seem to be given either as evidence, as I have just stated, or when a message is intended, as illustrated some few minutes ago. Under what designation have we to place these? Under self-hypnotism, unconscious cerebration, or what? And mind, they are not only heard by myself, but may be heard by anyone in the room, sceptic or Atheist, Jew, or Heathen.

I should like to touch upon the various other phenomena more minutely, but it is impossible for me to do justice to them and to this vast subject generally in the short time at my disposal. To treat it in a way which would satisfy myself I should require several hours at least. I will, therefore, close with the following piece of evidence concerning clairvoyance.

Some months ago your secretary, Mr. Smyth, was good enough to assist me in my investigations by arranging a private seance with Mrs. Groom, a lady whom you no doubt all know. Mrs. Groom, to whom I was a total stranger, described to me several spirit-forms who, she said, were in my company. You may be sure I did not assist her in her task. When I investigate it is my custom to listen only, and not to express either approval or dissent, unless absolutely compelled. There are some people whom you might tell their whole life's history and astonish by your sagacity, without one atom of clairvoyance, or science, or anything else. You can draw them out beforehand to such an extent that your work is a mere nothing, mere child's play, as the saying goes. Well, our friend described to me four forms, two of which I did not know, and two of which were quite correct. Of the latter two I did, however, not fully recognise one, viz., a boy, until I got home next day. One of the two unknown ones was a little girl, and Mrs. Groom asked me if I had not had a little sister or relative who died when she was about three or four years old—"for," said she, "I feel sure this little girl belongs to you." She also told me that the little girl showed herself as she is now, viz., grown up into womanhood, that she was singing and was also endeavouring to give her name. Well, I had a little sister who died when she was about four years old, but as this happened abroad I did not connect the form with her, and in fact dismissed her entirely from my mind.

Now, concerning the boy, whom I did not recognise at the time, as I expected the description of a young man with a good moustachio, viz., the one who had identified himself in my writing, I was told the next day by himself that he presented himself as boy because I had had his photo of him as such. "Look on the mantlepiece," he said; "I thought you would most readily recognise me as that. And true enough there was the identical picture of the boy which Mrs. Groom had described.

Concerning the little girl, whom I had quite forgotten, I was much surprised some time afterwards to find her name appearing on my paper, when she confirmed all which the clairvoyant had told me. "I gave her my name," she said, "but she could not catch it, and so you did not know that it was I who wished to speak with you."

Now, what I wish to point out is this: Supposing these apparitions are crystalised or materialised thought-forms, as we are sometimes told, why did one appear as a boy when I distinctly thought of him as a young man, and why was the little girl there at all? She never in the remotest degree entered my mind.

I wish my friends, scientific and agnostic, would investigate these matters, and give me a satisfactory explanation of them! I am burning to read the Sphinx and solve the riddle.

Ladies and gentlemen, these phenomena exist, and it behoves all seekers after Truth to investigate them. Let there be no uncertain sound about their reality, whatever the cause of them may be. Let there no longer be any apologies on the part of those who occupy themselves with their investigation. Let the world laugh. So it has always done; and not only laughed, but persecuted. It persecuted Socrates, it persecuted Jesus, it persecuted Galileo, Bruno, and Columbus. Look at those men to-day! The light which they shed around them has increased in lustre. Their names are inscribed among the stars, whilst those of their persecutors are forgotten, or remembered with loathing. Let none be deterred by the sneers of the wise in their own conceit. Do not be influenced by people who, like Mr. Andrew Lang, assert that no wise man will put himself in the position of a medium in the seance room. *Ne sutor alva crepidam*. If Mr. Lang prefers to collect fairy tales for children, and believes that the seance room can teach him nothing, let him contentedly go on in his own way. In seclusion and loneliness the greatest truths have been discovered, and it may well be that those who are mocked to-day will be remembered with grateful recognition by posterity. Nor allow yourselves to be led astray by pure idealists like, for instance, Marie Corelli. I say let us recognise facts, let us employ the critical judgment with which we are endowed. I have great admiration for the talented authoress, but she lacks that

supremest of all wisdom, viz., the realisation of the fact that there is a substratum of truth in all creeds and all systems. And not only that, but, unless I misunderstand her, she commits the common error of believing that a sudden transformation, a mighty change, an evolution by unparalleled leaps, takes place at death. How can it? If we are but the shadow of our real self; if our body is but the envelope of our soul, then that soul is responsible for all our actions, good, bad and indifferent. But even if it were not so responsible, if the spirit were always willing but the flesh weak, in that case it would at least be seriously contaminated by its contact with that flesh, and require a long course of purification before it could in any way approach Marie Corelli's ideal. Let us not be carried away by speculations, but endeavour to grasp and chronicle the facts as they present themselves, for ever bearing in mind the wise injunction to keep a healthy body—not to torture it and kick it about in the gutter—so that our mind may remain healthy and free from illusions, and thus in a proper condition to draw sound conclusions. And as regards the phenomena: Suppose some of them can be imitated by conjurors, so as to deceive the very elect! What of that? Are there no real flowers because our sight may be deceived by artificial ones? Were there no real grapes because the famous Greek painter produced on his canvas such splendid imitations that the birds of heaven came and pecked at them?

Investigate, I repeat, but let us endeavour, if possible, to arrive at the laws by which these phenomena are performed, especially when they are of such a startling nature as the passage of matter through matter. And for that purpose it is well to give honest investigators every assistance. But while doing that, discourage by all means in your power the idle curiosity-monger, or those who look upon these things as mere amusement. They are by far too serious. They should be approached most solemnly, our paramount desire being to arrive at truth, and to be useful to our fellowmen and to ourselves. Why even I, who have not the faith which is in you, would not allow the room in which I prosecute my experiments to be desecrated by the presence of the flip-pant or vulgarly curious.

There is one more point to which I would venture to call attention, which is the apparent desire on the part of many to bring ancient miracles into harmony with modern phenomena. That seems to me mistaken zeal which is calculated to lead to superstition, and to alienate the more sober-minded rationalists. I myself still prefer to account for most of those miracles (which abound in all religious faiths) in the way I have done in my book. Let us abide by what we ourselves see and know. I have here an Agnostic publication, the "Agnostic Annual" for the current year. You will find therein an article by W. Stewart Ross, "Is Immortality a Dream?" It is an honest and sober article, which indeed might have appeared in *your* literature. The writer says: "The spiritist and anatomist alike aim at making the unknown the known; and why should he of the dissecting knife consider as unscientific him of the planchette? Varying means are necessarily used to accomplish various ends. Because the soul cannot be discovered in the dissecting room is no proof that it cannot be found at the seance." Those are pregnant words: they are both philosophically and scientifically accurate, and I consider the appearance of that article in an Agnostic publication a happy sign of the times. Do not alienate men like that by wild speculations and superstitions. The paramount aim of Spiritualism, as I conceive it, is to bring forward definite proof of the immortality of our spirit or soul, of the retention of individual existence and consciousness after the change called death. And if you succeed, and convince men of your claim, if you re-establish Spirituality in place of to-day's cold Materialism, if you offer Hope in place of despair, and Knowledge in place of mere belief, then the present century will be one of the most important of this world's history, and your troubles and persecutions find a grateful acknowledgment in the distant ages to come. Then will you have conferred a boon upon a long-suffering humanity, the like of which has scarcely ever been bestowed before, inasmuch as you will be the means of regenerating the world and making us all more Christ.

and God-like by showing us that that master-piece of legislation, of ethics and philosophy, called the "Sermon on the Mount," is unsurpassed in beauty, inspired by Divine Wisdom and boundless Love, and that only by following it, and it alone, can we hope to gain happiness, peace, and progress in this world and the next.

MEDIUMSHIP.

THERE is probably no subject that can engage our minds of greater complexity than that of Mediumship. At the outset, the student is compelled to recognise that "the proper study of mankind is man," and to reiterate the sage injunction—"Man, know thyself!"

The present article is penned, however, not with the view of dealing in detail with the manifold aspects of this intricate and important subject, but under a strong feeling that by habitually narrowing down our field of view of matters of a complex nature such as this, and becoming too much engrossed with any set of phenomenal occurrences in their purely individual and local aspect, one is apt to go floundering about on a sea of detail, losing one's way amidst a maze of incomprehensible happenings, and, for want of an occasional survey of the field of observation, of a broader and more comprehensive character, losing sight of the mighty undercurrents of laws and general principles with which all phenomena are associated, and by which they are regulated. This is as true in the study of "Mediumship" as it is in any other domain of mental research, and it may be that this feeble attempt to look "farther afield" may, suggestively, lead in some degree to a better understanding of this subject, and of the mass of varied phenomena related thereto, so familiar in detail to Spiritualists.

The initial inquiry of the reflective mind would naturally be: What is Mediumship? What is a Medium? And a few words may be permitted regarding the definition of these terms, apart from the special signification they have acquired in connection with the subject of modern Spiritualism. In the general sense, then, a medium is a channel of communication, a means to an end, an agent in the acquisition of knowledge in whatsoever sphere of mental exploration it be applied, a link connecting cause with effect. The media of the chemist are the retorts and vessels for the separation and due combination of gasses, fluids, &c.; of the astronomer and mathematician, the delicate instruments and appliances for weighing, measuring and observing what could not otherwise be cognised; of the man of war, the legions of the battle-field, or the leviathans of the deep, with their living freightage and implements of destruction; of the man of peace, the implements of home industries, and those who wield them; in short, to carry it to its logical issue and conclusion, we may, in this broad and general application of the term, we'll answer the initial query by asking another question: Who and what is not a medium? For whom or what is there in existence—beneath the Great First Cause of all—that does not subserve some deeper purpose still than that pertaining to his or its own personal or special sphere? The whole realm of being may in this sense be truly likened to a chain, of which each individual link is a medium whose existence is necessary to make up the complete and perfected whole.

In this broad sense, then, it clearly follows that all men and things are media in the great economy of the universe, since there is no such thing as complete independence or isolation of action and interest beneath the Great Creator of all, of whom, out of our limited perceptions, we are unable to affirm that he is or is not independent of the works of his hands. And since moreover, this broad definition correctly applies to all the purely physical and mundane affairs of life, it would appear to apply with equal correctness to the psychical or spiritual plane of being also. All students of psychological science will readily agree that it is impossible to locate the limits of psychical influence, whether emanating from embodied or disembodied humanity; while some—who probably have scarcely crossed the threshold of this fascinating study—will not so readily admit the declaration, that all men are media; for, they will say, a spirit-medium or mesmeric subject is a person of an extremely sensitive or negative temperament, and it is only through the instrumentality of such persons that spirits or mesmeric operators are able to

produce the phenomena; so far as it goes, this may be quite true, but it is after all only a partial aspect of a very subtle and far-reaching question; for where does negativity of temperament end and positivity begin? I imagine it would be an impossible task to separate the human family into two great divisions, and say of one, these represent the positive, and of the other these represent the negative qualities of mankind; while, even were it possible to lay down such a dividing-line, who would undertake to say that none of these positives are capable of exerting any psychical influence upon their brother positives, or that one sensitive cannot psychically influence another? The whole matter appears to me to be one of degree, and like all else in Nature, bears eloquent testimony to the law of mutual relationship and interdependence, the full realisation of which by earth's millions shall usher in the dawn of universal brotherhood, that Utopia of idealised humanity which affords at once the passport and the stimulus to continued endeavour for all workers in the vineyard of human emancipation and progress. Let none of us think, then, that we are incapable of being psychically influenced, in one way or another by the rest of our fellows whether in or out of the mortal body; and no matter how positive we conceive a person to be, there doubtless are avenues of his inner nature by which (however apparently unconscious he may be of it) he is constantly being influenced by other minds, in common with that more negative class in whom we, as Spiritualists, are more particularly interested.

Cardiff, August, 1894.

E. ADAMS.

MEDIUMS AND THE LAW.

THE recent prosecution and fining of a clairvoyant medium as a fortune-teller has revived the question as to the state of the law, and in response to numerous questions we take the opportunity of reprinting extracts from Mr. Stainton Moses' tract on the subject. He was deeply impressed with the dangers which beset the practice of mediumship:—"The law itself is bad; the ignorance that applies it to Spiritualists is a great deal worse. It is bad enough; it seemed to me, that any man who possesses these 'gifts of the Spirit,' these qualities of mediumship that link him on to the unseen world, should be made indictable at common law for their possession: that some statutes, originally framed against fortune-telling and witchcraft, should be made applicable to that which when they were enacted, was unknown to the legislature that framed them; but it is far worse when the animus that governs the administrators of these laws is taken into account. . . . First of all, let it be noted that the various statutes under which mediums have been prosecuted or may hereafter be attacked, were one and all framed for other purposes, and are wrested and distorted by the application of them which is sought to be made. Mediums were not within the view of the legislature in framing any of the statutes.

OBTAINING MONEY BY FALSE PRETENCES.

If the medium be one who serves the public, and who accepts any money for so doing, even if he make no definite charge, as the physician does for his time and skill, but accepts whatever the generosity of those who have profited by his gifts chooses to bestow upon him, he may be indicted for obtaining money by means of false pretences. He may be a true clairvoyant, with gifts as real as the spiritual gifts of any of those who claim descent from men to whom it was said of old, "These signs shall follow them that believe." But if he accept a paltry sixpence from any one who has resorted to him, he may at once be indicted at Assizes, Central Criminal Court, or Quarter Sessions, if any one can be found bold or malicious enough to incur the trouble and expense. In every other case the labourer is held to be worthy of his hire. The hire of some of the descendants of the Apostles in England to-day is by no means despicable; but the medium is an "elusive wild beast" to be hunted down and stamped out.

DIFFICULTIES IN THE WAY OF APPLYING THIS ACT.

This, however, requires doing. The Act of which I am now speaking is not one that is very cheap or easy of application. In order to convict, the prosecutor must prove that the medium made some false representation or pretence that he had gifts which he did not actually possess, as, for instance, clairvoyance. He must further

prove that when he made such claims he was aware that he was making false claims. Yet again, he must prove that such false claims were made for the purpose of defrauding; and, lastly, that these false claims, so made, did in fact get money out of the prosecutor in consequence of his believing them to be true.

This, you will observe, renders it very difficult to convict a medium, unless he be really a pretender to mediumship, and be prosecuted by some Spiritualist whom he has deluded and defrauded. Under this statute Spiritualists might convict fraudulent mediums, but it could hardly be that a genuine medium could be convicted by one who was running amuck on Spiritualism. We may therefore put this aside as an engine suitable only for the exposure of fraud; a process in which Spiritualists are much more active than their opponents. We have no desire to bolster up imposture, and most of the exposures of deception have come from within, and not from without the body of Spiritualists.

ATTEMPT TO DEFRAUD.

Another aspect of the matter is this: On the trial of any indictable offence, the accused may be convicted of an attempt only. So that it would not be necessary actually to prove that fraud had been successfully accomplished, but only that the medium had tried to cheat.

This Act carries a punishment for the actual offence of five years' penal servitude, or of imprisonment, with or without hard labour, for any term not exceeding two years, and of a term of imprisonment, with or without hard labour, for the mere attempt. This punishment—two years' imprisonment with hard labour—is a most terrible one to any man, however coarse his fibre; to a true sensitive it would be well-nigh unendurable. As, however, this Act must be applied, if at all, by a prosecutor who, being a Spiritualist, may be presumed to be actuated by proper motives in putting the law in force against a medium who has prostituted his powers for gain, I have nothing to say against its being so applied.

THE VAGRANT ACT.

There is, however, far worse to come. The more usual method of procedure would be to indict a medium as a rogue and vagabond, under the Vagrant Act (5 Geo. IV., c. 83, sec. 4). This is the Act under which Slade, Monck, Lawrence, and, more lately, Matthews have been convicted and sentenced to three months' imprisonment with hard labour. Slade appealed and escaped. The others were not so fortunate.

The exact words of the Act provide that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise to deceive or impose on any of his Majesty's subjects" shall be punished on conviction as above stated.

MEDIUMS ARE NOT VAGRANTS.

Now first of all a medium is not a vagrant. He has usually a home, and can be found there; in fact, it is his business to receive his visitors when he does not go to their houses. In any case he can be easily got at. To call him a vagrant, and to pursue him as such under this statute is a monstrous thing; a wresting of the law from its intent; a perversion of justice; a thing never intended by the legislature.

Next look at this point. A plain man would think that it is a subtle craft or device to pretend to wrap up half-crowns in small paper parcels and sell them at some absurd rate, say sixpence, the fact being that half-pence were substituted for half-crowns. A plain man would think that such of her Majesty's subjects as bought these precious parcels were "deceived or imposed on." Yet the Court of Queen's Bench decided that such offence does not come within the Act, while Mr. Flowers decided that Slade's slate-writing does. The Court of Queen's Bench, with a wisdom rare as it is admirable, decided (I am not using legal language now) that if a man were so foolish as to be taken in by such a device he richly deserved what he got. I wish all decisions on Spiritualism could be governed by such refreshing wisdom. But we know perfectly well that it is vain to expect that.

To be continued.

THE LACK OF UNITY among Spiritualists is to be deplored, in fact, we deprecate this weakness in the Liberal movement generally. There has been too much iconoclastic, and too little constructive work done by Spiritualists and Liberalists alike, notwithstanding the useful purpose which the former serves.—Walter Howell.

OUR BOOK TABLE.

THE COMING DAY, September, is a good issue. Mr. Gladstone's article on "Heresy" is well analysed.

THE TRUTHSEER, September, bids fair to become a popular and useful Freethought organ, price one penny, monthly, of Mr. J. W. Gott, 2 and 4, Union-street, Bradford.

IF A MAN DIE SHALL HE LIVE AGAIN?—This useful pamphlet, containing a lecture by Alfred R. Wallace, has been reprinted, and is now ready, price 1d., post free 1½d. The fact that some thousands have already been sold sufficiently indicates its great value.

THE LYCEUM BANNER for September contains a host of good things. "King Humblebee," specially written for the Banner by Hudson Tuttle, is sure to interest children of all ages. Captain Bain's "Memories" are extremely interesting, and have the merit of being true. The whole number is excellent.

NOW THAT SO MUCH interest has been aroused by the articles of Chedor Laomar respecting life after death, the beautifully descriptive narrative of experiences in spirit life, entitled "Heaven Revised," should have a large sale. Those who seek information re "earth-bound spirits" should read the closing chapter. We have received a fresh stock, and can supply them 1s. 1½d. post free.

THE CONQUEROR'S DREAM is a beautiful poem by William Sharpe, M.D., whose occasional contributions to our pages have been very welcome. It is published by Mr. J. J. Morse, of 26, Conaburgh-street, London, at 6d. The poem reaches a high standard of excellence, is in blank verse, graceful in diction, lofty in sentiment, human in sympathies and spiritual in tone. It is commended to all who prize liberty, free institutions and government by the voice of the people.

THIS WORLD AND THE NEXT is a monthly eight page journal, subscription price, 2s. 6d. per annum, 561, Chapel-street, South Yarra, Melbourne, Australia. Mr. George Spriggs has some good articles, and the editorial announcement indicates that greater activity and enthusiasm are likely to be displayed in the work of the cause. We wish our friends every success. Miss Samuels is about to leave Melbourne. A Professor Laurie has been making himself ridiculous by opposing Spiritualism.

"THE RISE AND PROGRESS OF MODERN SPIRITUALISM IN ENGLAND."—This little volume, by James Robertson, seems to be a useful, concise, and very fair history of what has been done in connection with Spiritualism in England during the last forty years. Such a succinct account should be very valuable. A short resume of the connection with the Unseen that existed in the case of certain notable people during the world's earlier history is not the least important part of the book.—Light.

THE BASIS OF MORALITY AND THE RULE OF LIFE, a lecture by Mr. Gavin Finlay, delivered before the Glasgow Association of Spiritualists, met with so much appreciation that a gentleman volunteered to pay the cost of printing, and a neat pamphlet is now issued, post free 3d., and can be had direct from Mr. T. Watt, 148, Paisley-road, W., Glasgow. Mr. Finlay's treatment of this important and difficult subject is admirable—thoughtful, suggestive, and broad—and will well repay perusal and study.

PHRENOLOGICAL DICTIONARY is a valuable little work, we might say will be invaluable to phrenologists and all students of the science which goes under the general appellation of Phrenology. Students have often been non-plussed because so many out-of-the-way terms and anatomical names are used without sufficient explanation as to their meaning. For the small sum of sixpence they can invest in the admirable dictionary just published by the venerable L. N. Fowler and his accomplished and gifted daughter. It is often claimed that books supply a "long-felt want," and frequently with but small warrant; in this instance no other phrase will so aptly apply, for the need of just such a serviceable little work has been experienced by every student. Of a truth it "covers the whole ground," and no phrenologist should be without. Address L. N. Fowler and Co., Imperial Arcade, Ludgate Circus, London.

THE HISTORY OF THE POOR LAW.—Death is unwelcome under almost all circumstances, but one is almost tempted to question the goodness of God when it strikes down the good, useful, loving, young and promising members of the race. One has the consolation of knowing that such pure, sweet souls are ready to enter the higher life, and in the ages to come we may learn to discern a spiritual use even in such trying experiences as the loss of a loved partner in life in the hour of her supremest joy. This little book, price 1s., issued from the Labour Press and exceedingly well got up, is published in memory of Gertrude Green and dedicated to her little son, David, in giving birth to whom her own life was forfeited. She was 29 years of age, a Socialist and a Fabian. She was returned in 1893 by the workmen as a guardian of the poor in Greenwich Union. A symbolic frontispiece by Walter Crane graces the volume, while an excellent portrait of Mrs. Green presents a sweet, spiritual-looking face with the curious far-away look which seems to indicate that she had already looked beyond the border into the land of day. Several poems are given and an able address on the Poor Law, which gives the name to the book. An "Appeal for Trades Unionism," "Women and Labour Politics," are both instructive, but the article on "Poetry and Progress" is the most spiritual and likes us best. We will quote a few of the closing sentences:—"Let us remember those who have sacrificed self in order to pave the way for us, who have each in their time been likened to Saul among the prophets; who have borne the taunts, the abuse, the jeers, the ill-will of the great world of selfish men, to keep ever before us the great ideal of mankind—the progress of the human race in its entirety. Ingratitude should not be the hall-mark of men pledged to Progress, and gratitude will tie no man's hands if it be vitalised by action. In the gospel according to Thomas Carlyle it is written that every man can be a poet. I will give you his own words, 'The true poem in these days is to convert our social chaos into a cosmos.'"

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FRIDAY, SEPTEMBER 7, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

DON'T BREAK DOWN THE BRIDGE.

The bridge to the unseen has its foundations laid on the firm rock of phenomenal evidences of spirit existence and identity. Proof palpable of Immortality is only possible through mediumship, which thus spans the distance between the buttresses on the human and on the spirit sides; hence those who, from philosophic or theosophic heights, spurn mediumship and "guides" as "vulgar and unnecessary" are guilty of endeavouring to break down the bridge that carried them over.

Davis entered into self-possession and won the ability to induce the "superior condition" through the doorway of "the trance" and under the guidance of spirit helpers. Hudson Tuttle wrote as the amanuensis of spirit workers, and acknowledges with gratitude the benefits he personally derived from the association with them. M. A. Oxon was turned from his avowed intention to "smash up the so-called science" by becoming a medium. Through his instrumentality physical phenomena of a marvellous nature were a prelude to striking spiritual developments. J. J. Morse, unexpectedly dominated by "influence," was forced upon his feet and made to speak as the spirit gave him utterance, and through a variety of experiences, transitions and mediumistic evolutions during 25 years of close and continuous association with thoughtful level-headed and wise spirit people has received incalculable personal benefit and contributed to the wellbeing and enlightenment of hosts of persons in doubt and difficulty.

"Spirit guides" are not of necessity superior to their mediums, nor are they to be regarded as "authorities" whose word may not be disputed. It is unwise to yield unquestioning obedience to all that comes from the spirit side, but it is equally unwise to go to the other extreme, and because the spirits are not immaculate decline to have anything to do with them.

We should never forget the great, the inestimable benefits conferred upon humanity by these spirit people, many of them veritable sappers and miners who had extremely rough and thankless work to combat the conceit and scepticism of the "investigators" (?), many of whom did not investigate, but themselves required investigating. The spirits have the advantage of us on one point at least—they live in the spirit world, have passed through the portals called death, and we have not. But, by their return—(and common-place William Snooks, who establishes his identity, furnishes as good a proof as saintly Susanna Smart, who can do no more than demonstrate her identity)—they have successfully removed "the greatest stumbling-block in the way of belief in a future state of existence," as no amount of argument and appeal to "the higher self" could have done, viz., "the impossibility so often felt by the student of material

science of separating the conscious mind from its partnership with the brain and nervous system."

Instead of discouraging investigation and the development of mediumship: Instead of pouring ridicule, invective, and sarcasm upon the present staff of mediums (even admitting that there is ground for regret because of lack of education and spirituality in their ranks) it seems to us that what is most needed is the promotion of knowledge regarding mediumship; the encouragement of self study and self-culture by mediums; and the effort to elevate the standard by the discouragement of questionable practices, the elimination of the wilfully ignorant who make no effort to improve, and the founding by intelligent sitters of schools for spiritual development and mediumistic improvement. There is pressing need, now more than ever, for a supply to meet the continuously increasing demand for evidence, for more and better mediums, and we sincerely trust that during the coming winter wise efforts will be made to induce educated, enlightened, and earnest-minded people to sit for the development of their mediumistic gifts that the public work of the movement may be carried forward energetically in every direction, and that in many homes the happy experiences of "an hour's communion with the dead" around the family altar may bring consolation, light, strength and blessing, to those who seek the companionship and ministration of angels.

CLAIRVOYANCE: ITS SACRED AND SECULAR RELATION TO MODERN SPIRIT INFLUX.

(Outline of a lecture delivered at the Society's Hall, Glasgow, on August 26, by Mr. W. H. Robinson, Newcastle-on-Tyne.)

IN the course of his lecture Mr. Robinson said:—Emerson in his Essays, speaking of Swedenborg, said, "The problem of the essences will constitute the study of the future amongst metaphysicians." Lord Salisbury, at Oxford, pointed out how little our scientists had rescued from the desert of ignorance, but also said that the influence of "etheric vibrations" might be a great truth, and this view had been taught by the modern Spiritualists for upwards of a generation. As Darwin recognised in his philosophy the principle of evolution governing all influences, especially the law of continuity; so spiritual thinkers of the Nineteenth Century teach its correlative—the principle of involution. This illustrates the doctrine of correspondence as revealed in the Swedenborgian philosophy. The German school of thinkers, from Kant to Ulrici, spiritualise these conceptions, all of which logically terminate in an essential idealism. Perhaps there has been no epoch in the history of thought in which such remarkable progress has been accomplished in the discovery of "soul force" as the present; and whether Spiritualists have discovered the soul in reality or not, they have still devoted great efforts in seeking to culture the soul, as they start from exalted altitudes and sailed on voyages of discovery through perilous seas. Their first postulate is this: That matter is not double-faced, as conceived by Tyndall. They hold distinctively to two great universal principles, which, for sake of better titles, we characterise as *matter* and *spirit*. But in such a subtle study we must get from mere terms to things, and rise in thought from consideration of the phenomena to the nomen. Educated Spiritualists distinctly hold spirit to be a deific substance. This substance, being divine in its origin—uncreate, indestructible, and imperishable,—is continually operating upon the soul, and other lesser manifestations in existence, and is geometrically forming itself everywhere, and at all times expressing its manipulations and movements. Now let us, for the sake of perspicuity, formulate our conditions. Place soul as the immortal part of man,—the vital principle, *spirit essence*. The materialist tells us that digestion is the property, or office of the stomach, and that thinking is an office of the brain. But we can test the property or office of gastric juice on the stomach's action, and we can know all about it; but we cannot say so much of the brain. Just for a moment examine the brain, and see if we can show that thinking, &c., is a property of it. Which part of it thinks, reasons, remembers, etc.? In every hundred parts of brain there are eighty parts of water, five parts of fatty matter, seven of albumen (the substance of the white of an egg), one part osmome (a chemical substance of which is made

muscle and lean meat) one-and-half part of phosphorous, 54 parts of various acids, which make up the hundred. Now, will our friends the materialists indicate which part it is that thinks, reasons and remembers? Is it the water, the fatty matter, the albumen, the osmome, or the phosphorous? They say brain is composed of organised matter—organom, an instrument—organise, to shape or form into an instrument. Yes, brain is an instrument, but only an instrument which the mind employs in thinking. You say no instrument can employ itself. Now if thinking, remembering, etc., etc., be the special property of the brain, and all the matter of our bodies is continually wasting away at the rate of about 2½ lbs. per day, and is renewed again by the food we take, so that in seven years the body that was mine is mine no more, how do I remember things which happened 50 years ago? Did the old molecules of the brain as they evaporated inform the new molecules that so and so happened 30, 40, or 50 years ago? When did the new molecules begin to think? Did they serve any apprenticeship in order to perform their offices? The fact seems clear. As Spiritualists we hold that wherever intelligence and volition are found, there is something more than matter, call it spirit or what you will. It has been called this now for ages. One thing is clear, mere matter cannot think. Now in trying to discover the soul we can only attempt this achievement by studying its phenomena, and such must be accomplished by the principle of involution. Clairvoyance, or clear-seeing is one of the highest expressions of spiritual involution. The true seer is an incarnate spirit whose nature has partaken of a large influx of this deific influence which permeates all things. The brain is simply the reservoir into which this influx is poured, the amount of the influx being governed entirely by the law of receptivity, regulated by the extent of the preparation of the receiver. While in that exalted condition matter becomes negative, and opaque substances assume a condition of porosity to the penetrating power of the spirit seer. This is wonderfully shewn in the phenomena of healing mediumship. As, for example, when diseased organisms are confronted by the clairvoyant healer. He sees not only the symptomatic conditions, but the origin or seat of the diseased atoms. Medicines administered in such intelligent comprehension must attack the part affected directly. Another beautiful application of seeing power is in the immediate condition of mind-seeing. There are no secrets to the seer, as it is the prerogative of spirit to blend with spirit, space and distance being simply relative terms. If this spiritual power was universally unfolded it would ultimately extirpate crime, and a great many other evils which at present afflict society. Clairvoyance also shows us the beautiful action of the laws of thought. Let us remember that we think and speak in forms, and that these forms are geometrically expressed by the higher laws of mathematics. Furthermore, all external manifestations of thought receiving formulation on the plane of matter, must, of necessity, have pre-existence as thought. Consequently the progress we have attained in the application of science, art and mechanics is only continued by the largeness of our receptiveness, and these good gifts of Deity must have existed throughout eternity as archtypal ideas, as there can be nothing essentially original. All ideas are uncreate, and all we can do, as human entities, is to receive, combine, construct, and apply in the direction of progress. Our methods of logic, beautiful as they may seem, are insignificant compared with the Divine principle of intuition, as revealed continually from the vortex of spirit to the human soul. To the unfolded seer there is a distinctive factor which explains to a large extent the apparent mystery which lies behind the external senses; that is, the methods by which discarnate entities are enabled to present themselves. Undoubtedly the imaginative part of the seer's brain must be excited to an immoderate degree, but this excitement cannot explain the objective phenomena to which we refer. It is observable that these forms present themselves amidst a halo of, for want of a better term, what I will call astral light, and this appearance is conditioned by a variety of prismatic colours. In fact, in spirit seeing, you have the analogue, spiritually, to the prismatic rays of light. Now the question arises to the spiritual scientist, "What is light? Can it be the luminiferous ether which is

supposed to convey the vibrations of physical light?" Nay, it must rather be a more sublimated substance still, as, up to the present, it has evaded the careful manipulation of the scientist, and there is no likelihood that the acutest penetration will ever analyse its refined substance. The ancient Oriental records reveal the important knowledge to us Westerners that this great science was understood thoroughly in the earlier times; and, undoubtedly, it has suffered obliteration through the action of many causes—the influence of letters, dealing in the secondary sense with communicated ideas, and, added to this, the interpolatives of the priesthood in all ages, and the materialising influence of the methods of physical studies. These have all contributed their quotas to the non-exercise of this natural power of the human spirit. As human entities endeavour to concentrate their meditations in the realms of cause, so, in proportion, will this interior gift be utilised. Beautiful examples of clairvoyance are presented to us in the history of the Egyptian nation. Moses and his coadjutors unmistakably followed the spiritual arts of this nation, and such formed the basis of the Hebrew philosophy as indicated in their wonderful collection of books. If you begin at Genesis and finish at Revelations it is clearly to be seen that spiritual gifts permeate every page like a silver thread. One of the most practical illustrations we find recorded in the First Book of Samuel, where the Child, at the early age of eight, exercised this power in the Temple. It appears, through the materialism and defection of Eli, the acting priest, the spiritual guidance had suffered declension, and this youthful medium was exercised through clairvoyance to reveal a prophetic warning to the aged priest. A careful reading of the narrative will amply prove the fulfilment of the prophecy. It will be observed, however, that the medium, Samuel, had been dedicated to the governing spiritual powers of the nation by his mother, and the exercise of this gift, in this case at all events, was influenced by the law of spirit influx. The cases of Ezekiel and David illustrate comprehensively the scientific action of this power, which in each case was invariably used for beneficent purposes. It will also be seen how closely allied to clairvoyance is the law of prophecy. To the clear sight of our governing intelligence the past, present and future represent a unit; and the universe, to the seer is a vast mirror through which is reflected, in spiritual planes, what has and will occur. Therefore all true seers must necessarily be prophets; and this, in my opinion, is the awful symbol of correct seership. There is a normal clairvoyance which can be developed by such artificial means as animal magnetism, the crystal, and other methods, which I do not now indicate; but such being unnatural we cannot expect that clairvoyance in such cases will rise to the transcendent. The sublimer manifestations as aforesaid can only result from organic condition, spiritual influx, and reverent methods of spiritual culture. The chief highway to the attainment of such a divine heritage of spiritual seership is often through a dark wilderness. Before the spirit can become resurrected to the laws of purity, justice and sympathy, it must pass through the winepress and if spiritual clarity must predominate the animal must recede. It is nothing more nor less than the operation of the law of selection upon a spiritual scale. The spirit must be free to blend with its primal essence, and learn interior states of Divine Secrets. Such a desideratum can only be truly attained by a crucifixion of the animal and materialistic elements. When the spirit is free to rise, aspiration becomes easy, inspiration impinges, and the blending of these two factors constitutes the true spiritual resurrection, whether in the incarnate or decarnate conditions.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

—LONGFELLOW.

More and more are the unimportant division of creeds giving way to the one common purpose of hope—that of the elevation and consecration of character—and there is no single field that offers greater scope for this work in the advancement of life to a more ideal plane than the ministry. In a broad sense, the work of the teacher and the journalist should be ministry also.—*Lilian Whiting.*

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

SICK AND BENEFIT FUND OF THE ORDER OF PROGRESSIVE SPIRITUALISTS.

DEAR SIR,—I have much pleasure in acknowledging the following donations to above fund: Miss E. H. Bolton, 2s. 6d.; Mrs. Richardson, 1s., home fund; Mr. J. Venables, 10s.; Mrs. Carr, 1s.; Mrs. Saul, 3s.; Mr. McKinlay, 2s. 6d.; and Mr. E. H. Bentall, £5. Assistance has been rendered in three instances since the last report.—Trusting the fund may soon have a large number of additional subscribers, yours, &c.,

(Mrs.) M. H. WALLIS, hon. sec.

A SUGGESTION RE PAPERS.

DEAR SIR,—If all true-hearted Spiritualists who were not afraid of public opinion were to purchase half-a-dozen copies of the *Two Worlds* per week through a wholesale house and expose them in their window, selling what they could and giving the rest away, they would soon be able to double the order and lose nothing by the transaction. I have tried the above experiment, and in a little over a month my sales are over two dozen copies of Spiritualist literature per week, besides books, etc., and it pays me for my trouble.

C. WALKER.

5, Upper Arcade, Bristol.

A STRIKING TEST UNDER CURIOUS CONDITIONS.

SIR,—I have been attending a private seance at a friend's house for some months. Nothing occurred to prove to me spirit existence until a few weeks ago. I intended going to Dublin for a few days, but had not made known my intention to any one. So, imagine my surprise, when the evening previous to my departure I was told by the medium that I was intending going to Dublin on the morrow and I must go by the night mail. I inquired why I was to alter my arrangements, but received no reply. I determined to follow out the directions and left Euston at 8-20 the following evening. We had left Holyhead about an hour, when a young man (a stranger to me) stated, "Daisy Meadows is here. She passed away yesterday." I exclaimed, "It's impossible! I only heard from her a few days ago. She was then well." He then gave me a description of her, and stated that I had a few months previously given her a dress ring, which is perfectly correct. He also stated, "She passed away in France at 2 p.m. suddenly." I made inquiries and find she passed exactly as described. The young man stated that owing to his profession he was unable to follow up Spiritualism, and had not sat in a circle for four years. His father, he told me, was W. Goddard, a well-known London medium. I must state that Mr. Goddard, jun., gave me the proof of spirit existence for which I have been seeking for months. This may give encouragement to others to wait patiently and they will obtain the proof of "A life beyond the grave."—Respectfully yours,

CONVINCED.

August 31, 1894.

PLYMOUTH BRETHREN, SOCINIANS, AND CHRISTADELPHIANS.

DEAR SIR,—The writer of the interesting article by "An Agnostic" in your issue of August 24, refers to a friend "who belongs to what are called Plymouth Brethren, or Socinians, or Christadelphians—I don't exactly know which." These three sects hold such different views as to the points in question—the resurrection and the immortality of the soul—that they cannot be confounded with each other. The Plymouth Brethren believe in heaven and hell, the atonement of Christ, and the literal resurrection of the dead. The believer is to remain, after death, "with the Lord"—a phrase often used but never explained—until the resurrection, when he is to be reunited to the body, and afterwards is to reign with Christ for ever. The unbeliever goes finally into a torturing, an endless, (and I apprehend, for I have never heard to the contrary) a material hell of fire and brimstone. The redeemed, meanwhile, will be singing of the love of God and of his Son. The Socinian of to-day is the Unitarian, a name that explains itself as to the person of Jesus. I think I am justified in saying that Unitarians—the most cultured and enlightened of the Dissenting bodies—believe in the immortality of the soul, and do not believe in the resurrection of the body. Christadelphians are a modern sect, holding the verbal inspiration of the Bible, the non-existence of a devil or devils—every inward temptation to sin being a "devil," and the only devil—and conditional immortality. Every person at death becomes unconscious, or rather has nothing remaining that can be conscious; but if he has rightly believed the somewhat subtle doctrines of the Christadelphian faith—which is the only true faith—he will receive the gift of immortal life at the second coming of Christ, and will be "raised from the dust" to reign with Him. Those who have not believed, or not rightly believed, those doctrines will not rise from the dust; there is, therefore, no hell. The doctrines of Plymouth Brethren and Christadelphians have scarcely anything in common, except Bibliolatry, a marked tendency to casuistry and the subordination of conduct to belief as a means of gaining the heavenly prize. To the Plymouth Brother spirit manifestations are actual enough, only they are produced by Satan, as a "strong delusion," so that people may "believe a lie" and be everlastingly lost—that is, damned in hell. To the Christadelphian there is not, and cannot be, any spirit manifestation, diabolical or otherwise—not diabolical because there is no devil, and not excarnate, because in the case of the true believer there is no consciousness between death and the "rising from the dust," and in the case of the unbeliever or misbeliever there is no post-mortem consciousness at all. Both sects are severe critics of the doctrinal errors of other Christian bodies, and both profess to have the doctrine of the primitive Church.—Yours faithfully,

ANAY.

DEAD SIX HUNDRED YEARS—WITHOUT KNOWING IT.

SIR,—I notice a letter from our indefatigable friend, Bevan Harris, in last week's issue, which rather surprises me. He does not actually say that such a thing is possible, nor that he has, in his long experience, come across similar cases to justify a belief in the present one. His argument seems to be this—seeing how many startling truths have been rejected at one time and accepted at a later period, therefore the safest policy is to look friendly upon all and any new-fangled ideas that are launched upon us—no matter how absurd, inconsistent, and unjust the claims may be!

Again, Mr. Harris evidently misunderstands the case: the assertion is that the nun remained in bondage under the "Abbot and Abbess, who still exercised their diabolical power over us," and, when she tried to get away, was brought back "and had to endure greater punishment." Mr. Harris overlooks this, and talks of her being in a *france* for 600 years; which, if true, by the way, would support the theory of Theosophists—that after death we pass into a state of unconsciousness for a period of about 1,000 years! Thank God we know this is only a theory, and not a fact!

As I said before, there is no hint whatever that the nun was guilty of any special sins, for which this was her punishment. No, she had probably lived a pure life—perhaps that was the cause of the Abbot's hatred,—and had ended that life by a cruel murder at his hands. I can understand the Abbot being confined to the scene of his earthly sins, but not the victim.

There is much more to be said on this subject, but I fear to trespass on your limited space. In conclusion, therefore, I say that, if an innocent and cruelly wronged woman is *allowed* to remain for 600 years in the clutches of the fiend who murdered her, then our hope of at least receiving justice in the next world is entirely vain; for in that case might would be right, as it is too often here!—Yours faithfully,

J. FRASER HEWES.

Nottingham.

DEAR SIR,—I have been deeply interested in the correspondence anent the above. At first sight it does seem difficult to understand that any individual could exist in a state of abnegation for 600 years. On closer examination, however, it does not seem so very absurd. How many individuals are there who live in this world for 50 or 60 years and who in one sense don't know they live? They are blind to spiritual progress; veritable vagabonds, ignorant, delighting in wrongdoing their whole life through. Yes, but 60 years is not 600. No; but who shall say whether such persons would have continued in wrongdoing for 600 years or not? I do not believe there are any arbitrary measures in the spirit world which *compel* individuals to believe either this or that, or to follow a certain line of conduct. If it is so, what will become of our freedom? It seems to me that spirits remain in any particular state just so long as their inherent characteristics keep them there. All the teaching of good spirits does not *compel* the spiritually ignorant ones to believe or act in a certain way. We find scores of instances in this world, without going to the spirit world. Judging by the effects of good teaching upon many individuals during the course of an ordinary lifetime, it would take a good 600 years to render them susceptible to moral and spiritual influences. I presume there is some analogy between this and the spirit world; if not, if the spirit world is altogether a complex mystery, and incomprehensible, it is not much use to argue about the matter.

The letter in your issue of the 24th inst., signed, "G. W. Blythe," seems to me like begging the whole question. He says, "If Cheder Laomer's story, that of 'Ben's Hollow,' and other similar ones, be true, I think it conclusively proves that there is either no God, a weak one, or one who is apathetic, caring but little for anything save his own honour and glory." What sweeping statements! So we are to conclude there is no God, or that He is weak, because we do not understand His laws? I don't see anything scientific in arriving at such an unwarrantable conclusion upon such weak premises. What do we know of God? What do we know of the infinite? What do we know of the spirit world? It must be admitted that our knowledge is very limited, and this fact should prevent us forming hasty conclusions.—I am, cordially yours,

The Chase, Nottingham.

W. J. LEEDER.

HOW TO HELP SPREAD SPIRITUAL KNOWLEDGE.

DEAR SIR,—I have only been a reader of the *Two Worlds* about eighteen months, but have gained considerable knowledge. It was through "your paper" that I first became acquainted with Spiritualism. It was in Cardiff that I had a paper put into my hand while going along the street. Previously I had heard little or nothing of the subject. After having read the paper carefully I determined to take it in every week, and I ordered it of my news-agent, but he failed to get it. I went to another who succeeded, and ever since then I have been a constant reader. Thus, you see, I have to give you and your paper my best thanks for having been the means of opening my eyes to the truths of Spiritualism. I do not borrow my paper from any friend, although I have been obliged to shift about a little, and being unable sometimes to get it for a week or so, but when I have succeeded I always got the back numbers, so that I should not lose any of the valuable information from week to week, and from this time hence will do all in my power to increase its sale. Every reader can in some way or other do something towards making it better known, and I am sure every true Spiritualist cannot fail to see the good you are doing. I consider it the best paper published on the subject, and therefore the very thing to do mission work with. I am going to do my share toward helping on the cause, and intend taking six papers weekly for six months and either give them away from door to door or otherwise, and if at the end of this time I find any good accrue, I will continue to carry on the work. I shall also shortly send for a few hundred tracts or pamphlets for distribution, for if the people will not come to our meeting places then we must go to them. This is the only way to bring about the great reformation which our spirit friends tell us must come. I am but a young recruit, now being in my twenty-second year, but though my experience of life is short I am anxious to do my share towards con-

vincing the honest doubter that there is a God and that there is no death. What pleasure it gives me to stand upon a public platform and permit my spirit-guides to use my organism for the benefit of my brothers and sisters. May God hasten the day when we shall be blessed with many more earnest workers in our cause, then we shall realise the great good our little deeds have done. Trusting I shall be able to give you a good account of my mission work before long, I remain, yours etc.,
WILLIAM HUISE.

CULTIVATE THE BEST GIFTS: ESPECIALLY COMMON SENSE.

DEAR SIR,—A short time ago I read the following terse sentences in an American spiritual paper. They seemed to me to contain so much truth and light that I send them to you for reproduction in "Our paper," which, being the medium's paper, the advice given them may be of benefit:—"Thousands of people who have been fully convinced of spirit return have been restrained from openly uniting with Spiritualists because of the vapid and silly utterances of controls that degrade many of our public mediums, and bring spirit communion into ridicule and disrepute. Spiritualists themselves should see the need of a reform in this matter, and insist upon having substance that is improving and that is expressed in good language. Let the coming mediums understand that they must seek intelligent controls, and that the vapid nonsense of savages and bootblacks will no longer be tolerated; that we do not expect to have our understanding illuminated by ignoramuses from the lowest planes of spirit life; and there will be an improvement and progress in the cause that will elicit the support and sanction of sensible and self-respecting people."

May I further remark on the folly, nay the wickedness, of those who send misleading reports to you, declaring that Mr. So-and-So delivered eloquent and instructive addresses when, judged by the standards of true eloquence, the speaker was not only not eloquent nor instructive, but painfully inconsequential and made the most ridiculous and absurd blunders. This kind of thing happens so often that the intelligent observer concludes that either the reporters are as ignorant and incompetent as the speakers, or else they are dishonest and state what they know is not true. In the same way the absurd rubbish that so often does duty for clairvoyance and psychometry, that is neither pointed, accurate, clear nor true is a disgrace to the movement. What is there *spiritual* or consoling about the average so-called "description" which does not describe? There are upon the rostrum at the present time many incompetent representatives who will not educate themselves, and are not fit to set up as teachers, mediums who make no effort to improve their mediumship nor to regulate their lives. Let us have speaking and phenomena both, but let it be speaking that we can learn something from, and feel that it has done us good to hear, let the phenomena be genuine, presentable and convincing, let the speakers and mediums be people we can esteem and respect for their goodness.

HOMO PSYCHIC.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Sunday evening a tract distributor was at work at our doors supplying anonymous leaflets against Spiritualism, which omitted to furnish names and dates for verification or otherwise of the alleged facts upon which the condemnation was founded. Mr. Long dealt briefly with the points raised, and finished his remarks by saying that the ism was attacked because it could not defend itself, but he (Mr. Long) dared the writer to say about a Spiritualist (himself for instance) what he had said about Spiritualism, and a legal redress for the libel should at once be initiated. Our circle being formed, Mr. Long's guide "Wilson," in the course of a long address, said he claimed still to be a Christian, but that the greater experience he had gained in the spiritual world had taught him the futility of preaching Christ's death, Christ's life should henceforth be his theme. Because Spiritualists deny the dogma of the vicarious atonement they are mainly hated by the orthodox, but he assured his hearers that not only was the principle immoral but absolutely untrue. He closed with an earnest exhortation that Christ's life-principle of service to God and our fellows might be the ruling purpose of our lives, then we need have no fear of a bitter harvesting in eternity.—Chas. M. Payne, hon. sec. [If "Christ" is a principle or an office why speak of "Christ's life and death," when you really mean the life and death of Jesus, who was regarded as the anointed, or the chosen one, or the Christ?—Ed. T.W.]

102, CAMBERWELL-ROAD: Mrs. Clark's.—Aug. 27: Communications from controls of Mrs. Bingham. 29: A developing circle was held. Sept. 2: Religious address by control of Mr. Hoare; communications and answers by control of Mr. Dale.—A. J.

113, EDGWARE-ROAD. Hyde Park, W.—Mr. Horatio Hunt lectured on "The faiths of modern Spiritualism" to a good meeting. Personal delineations were given at the close to the satisfaction of all present. Next Sunday, "The philosophy of trance," followed by clairvoyance.

FOREST HILL.—Mrs. Mason on her first visit gave a most successful seance to thoroughly appreciative audience, nearly all the descriptions being recognised. We expect to have her again before long, I hope, for a large audience.—J. B.

MARYLEBONE. 86, High Street, W.—Another very able address from the controls of Mr. J. J. Morse, the subject being "Spiritualism a vindication of religion, science and common sense." The wise and witty remarks of the "strolling player" were very manifest through the latter part of the discourse, serving as they always do so well to elucidate the many points dealt with, but never in the slightest way invalidating the splendid utterances of "Tien." Next Sunday at 7 p.m. Mr. A. J. Sutton, "The progress of spiritualism." 16: Mr. J. Edwards; 23: Miss Rowan Vincent; 30: First meeting at Cavendish Rooms, address by Mrs. E. H. Britten; Oct. 7: Mr. J. J. Morse.—L. H.

MILE END, E. 218, Jubilee Street.—A Flower Service will be

held in memory of the passing away of Mrs. Marsh, on Sunday evening, September 16. Will spiritual friends kindly attend. Mr. Veitch will conduct the service at 7 p.m.

NO MEETINGS at 87, Freemason Road, Custom House, London, E., until further notice.

PECKHAM. Chepstow Hall, High Street.—The president, Mr. Butcher, opened the meeting with a truly inspirational and spiritual invocation, followed by a reading, entitled "The Beautiful Land," Cora Tappan. Upon "Religion and Spiritualism," the control depicted the contrast between orthodox religion and Spiritualism in a telling but kindly manner. Orthodoxy deals only with the outward form, Spiritualism gave knowledge of the future, the reality of spirit-return, and brought us in closer union with God the Spirit. Man lives too much upon the material. Spiritualism came not to destroy but to reform, to give light. There can be no true religion without charity. Spirits have learnt something of forbearance, they deprecated fault-finding, bickering, etc., which retard progress.—J. T. Audy.

SHEPHERDS BUSH, W. 14, Orchard-road, Askew-road.—Mr. Davy, under spirit influence, gave a very interesting and instructive discourse upon the condition of spirits, both on the earth plane and in spirit life, with very excellent advice to all. Mr. Norton's control gave successful clairvoyance. Miss Crump kindly presided at the organ. 16, Mrs. Mason; 23, Mr. W. E. Walker.

STRATFORD. Workman's Hall.—Dr. Reynolds on "The Gifts of Spiritualism" strongly advised the young especially to attend all the meetings possible and give this subject their persevering study, as it gives us positive knowledge of a progressive life after physical death. The Doctor curtailed his remarks owing to the unexpected but welcomed presence of Messrs Glendinning, Baker, and Anderson, of Glasgow. Mr. Anderson's guides remarked that down through the ages death has been a mystery, and the question has reasonably been asked, Does death end all? The priestly authorities have not given a satisfactory reply, but Spiritualism answers and assures us of continuity of life and individuality. The churches are still asking,

What, after death, for me remains,
Eternal bliss, or hellish pains?

and still go about blindly, unheeding the true spiritual light. Spiritualism is a practical religion, therefore we should execute our daily duties in an upright manner and show to our associates that it is with us a living reality. Mr. Glendinning and Mr. Baker testified to the above truths by relating some of their actual experiences, and claimed the reasonableness of these ocular demonstrations, but above all it was strongly urged that we should seek for truth in a truthful spirit. Mr. Breasley read from "Poems of Progress." A few complimentary remarks by our president (Mr. J. Allen) closed a happy meeting.—E. J. Goggett.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. R. A. Brown gave two splendid lectures. Evening subject, "Spiritualism scientifically and historically considered; a fair audience; many strangers seemed well pleased. Next Sunday, Mr. E. W. Wallis. On Saturday the 15th a tea party and entertainment will be held in Tipping-street Room to commemorate the presentation of a new organ to the society by our friend, Mr. Geo. Hill. After tea a musical recital and singing, short speeches by prominent speakers, etc.; further particulars next week; tea at 5, tickets 9d., at the room. A floral service on Sunday 16 for opening the organ, speaker, Mrs. Groom.

COLLYHURST.—Our mission week, which terminated on Friday evening, proved a great success, both in the attendance and the interest in the lectures, which was kept up to the last. Mr. McDonald's guide handled the various subjects in a masterly manner, and showed a great amount of tact in dealing with orthodox doctrines so as to give the least offence to the large number of strangers present. The choir gave a number of solos and choruses in a very agreeable manner. We tender our thanks to the gentleman who kindly officiated as chairman during the week and to local societies for advertising the mission. Sept. 24 Mrs. Rennie is always a favourite at Collyhurst, and this week was no exception, many not being able to obtain admission at the evening service. 16, Mr. R. A. Brown; 23, Mrs. Best; 30, Mrs. Hyde.

OPENSHAW. Granville Hall.—Mrs. Dixon named two children. Her guides gave a grand address on "Let us reason together of the need of the age." Good psychometry. A large audience well satisfied. Very large circle. Mr. J. Wood, of Batley, gave a grand invocation. A Frenchman afterwards controlled, and gave his spirit experience and how he passed away. Very interesting.—L. H. L.

OPENSHAW TRUTH-SEEKERS.—A very profitable evening. Mr. Crompton addressed us. Clairvoyance by Mr. Crompton and Mr. Barrand. Psychometry by Mr. Crompton and friends. Pleased to say we have taken a larger hall in Grey Mare Lane, the late Salvation Army hall, where I hope Bradford friends will rally round, that the society may be established. We open Sunday next at 6-30, also Thursday's at 8, circles. Friends invited.—W. B.

PATRICROFT. New Lane, Winton.—Mr. J. Kay's controls dealt with questions from the audience remarkably well. Psychometry fair, attendance fair. Sunday next Miss Foster, clairvoyant, of Eccles. Wednesday, at 8 p.m., Mr. O'Pearson.—R. P.

PENDLETON.—Our Liverpool friends wishing us to let them have Mr. Wallis to reopen their room on September 2 our committee at once said he should go. So we formed a circle in the afternoon, which was well attended, and in the evening we had a very good time in an experience meeting, some of the experiences bringing forth much applause. A very good day, we ought to have more of them.—J. M.

PENDLETON. Cobden Street. Hall of Progress, near the Co-operative and Old Station.—A sale of work will be held on Thursday, Friday, and Saturday, September 20, 21, and 22, open at 2-30 each day. Several prominent mediums are expected, includ-

ing Mrs. J. M. Stanfield, Messrs. McDonald and Pearson. Will be opened on Thursday by Mrs. M. H. Wallis; a variety of attractions during the evening; refreshments provided; friends rally round. Any persons intending to give goods would oblige by sending in a list to the undermentioned addresses: Mrs. Beaman, 13, Lisadell-street, Whit-lane; Mr. Moulding, 36, Wellington-street, Whit-lane; Mr. Pellowe, 88, Gill-street, Whit-lane, Pendleton.

WEST GORTON. 2, Peter Street, Clowes Street.—Aug. 29: Invocation by Mr. Todkill, good psychometry by Mrs. James, closed by Mrs. James. Sep. 2: Opened by Mr. Todkill, good clairvoyance by Miss Todkill and Mrs. Hammond, closed by a friend.

RHODES, near Middleton. Manchester Old Road.—We had the great pleasure of having Mr. W. H. Taylor, of Royton, whose guide gave a grand address, which was well received. Clairvoyance afterwards, which was most successful. Mr. Taylor gave his services. We hope to hear him again.—F. Pilling.

SALFORD.—Wednesday, August 29: Circle. Mrs. Hulme gave good psychometry. Large audience. September 2: Mr. Hesketh's guides dealt with four questions from the audience, who were well satisfied.—R. P.

SPIRITUALISTS' BAND OF HOPE.—Entertainment at Tipping-street on Tuesday, Sep. 18, by Professor Weaver and his fairy musician, entitled "A Scar on the Forehead," in four parts, with selections of music. Reader, Mr. Lomax, of Darwen; duet, Miss Paddock and Mr. Leigh. Also a reading, "Lost and Found," in three parts, in which musical selections will be introduced. Reader, Mr. W. Maslin; chairman, Mr. J. Tetlow; commence at 7-30; collection.—J. W. Sims, hon. sec.

PLATFORM RECORD.

ANERBEEG (Mon.). Rose Circle.—Mrs. Hoare's and Mr. Weller's guides spoke upon "Spiritualism, and what it does teach."

ACCRINGTON. 26, China Street.—Good audiences enjoyed a rich treat with Mr. Macdonald on "The Book of Nature." Clairvoyance after each address. All seemed well pleased.

ACCRINGTON. St. James's Street.—August 28: Mr. Taylor's control gave some very striking clairvoyance and medical psychometry. On Sunday Mrs. Stair gave splendid discourses on "What is the true Religion?" and "Spiritualism and its relation to the Church."

ACCRINGTON. Whalley Road.—August 27: Miss Skipper's guides gave a good address and clairvoyant descriptions, nearly all acknowledged. 29: Public circle of 80. The guides of Mrs. Winkley offered invocation, and Mr. E. Leaver gave good address and psychometry. Sept. 2: Miss Barlow's guides gave wonderful clairvoyance, 90 per cent. acknowledged. She was ably assisted by a friend, who gave good addresses. Mr. Wilkinson ably presided. Crowded out at night. *Two Worlds* sold out. Good times.

ASHTON.—Sept. 2: The controls of Madame Henry gave excellent addresses on "The Home Beyond," and "The Uses and Abuses of Spiritualism," followed by clairvoyance.

BIRMINGHAM. Masonic Hall, New Street.—At 11 a.m., Mrs. Groom delivered a trance address on "What think ye of Christ?" At 6-30 every seat was occupied, the aisles and corridors were uncomfortably crowded, and large numbers went away. The listeners were intelligent and evidently earnestly desired to know the truth, which was certainly well presented by Mrs. Groom, followed by some conclusive clairvoyant proofs of spirit existence. As to the propriety of allowing clairvoyance at Sunday services, while we have stringently excluded the crude and sensational element, we have welcomed a judicious exercise of this beautiful gift which has accomplished most excellent results and made striking conquests over materialism here, adding many worthy members to our union, but we seldom have it more than once a month, the remaining three Sundays with good normal or trance speakers, who support the phenomena with sound argument and moral teachings.

BLACKPOOL. Alpine Hall. Miss Gartside's first visit, but we hope not the last. "What Spiritualism is" was very clearly defined to good audiences. Good clairvoyance. Public circle, Sundays at 10.30. At 7.30 clairvoyance and psychometry. Visitors welcome.

BURNLEY. Hammerton Street.—Speaker, Mr. J. B. Tetlow. Afternoon, subject, "Hell and its inhabitants." Evening, "Heaven and its citizens." A very striking contrast to the teachings that have been preached in the past. Psychometry very good. Audience good at night.—W. Mason.

BRADFORD. Manchester Road.—We were very glad to see Miss Calverley after her illness. Her subject, "Life is onward, use it," proved very interesting. Clairvoyance very good.—J. A.

BRADFORD. 15, Quaker Lane.—Sunday, 2.30, public circle. Evening, Miss Brook spoke very well. A happy evening was spent. All are welcome.—P. S.

BRIGHOUSE.—Miss Cotterill's guides spoke exceedingly well from "Our experience of the change called death." Evening: "Watchman, what of the night?" Clairvoyance and psychometry very good.—C. S. B.

BURSTOL. Phoenix Coffee Palace.—Address by Mr. Hodson's guide, "A rational solution of a future life." All available room taken up, which is very good for our first public meeting, followed by clairvoyance. After circle well attended, for impersonating psychometry and clairvoyance. Undeniable evidence was given to sceptics and friends that the so-called dead do return. Would that we had a few more mediums like Mr. Hodson on tour.—T. Hooper.

BURSTOL.—Mr. Hooper read an essay on "Do the so-called dead return?" at Brookland Church, which was well attended, and supported by Mr. Hodson. Many spoke in its favour. I was surprised to hear the president bring forward the Christadelphian doctrine that the dead do not know anything, when other passages of Scripture were brought forward to deny it. We have set many investigating.—T. H.

BOLTON. Bradford Street.—Mr. Ridings discoursed ably on "Spiritual philosophy" and "The teachings of the priests and the teachings of the spirits." Miss Ridings giving very good clairvoyance at each service.—H. W.

BURY.—A pleasant day with Mrs. Horrocks. Two very nice discourses and some very good psychometry.—B. Standing.

CARDIFF.—Messrs. Hodson and Pound have given several seances here. Very successful clairvoyance and psychometry.

CARDIFF.—2nd inst.: Mr. J. F. Goadby officiated in a most acceptable manner, giving an excellent address upon "Who are the Angels?"—E. A.

COLNE. Cloth Hall.—Mrs. Harrison, of Burnley, gave good addresses on "Religions of the Past and the Religion of the Future" and "In my Father's house are many mansions." Very good clairvoyance.—J. A. B.

DEWSBURY.—Aug. 30: Mr. Barrett, "Parents provoke not your children to wrath," ably given. Sister Kilburn's clairvoyance very good. Sept. 2: Mr. Hopwood's guides gave us a treat, as usual. Mr. G. Galley kindly gave clairvoyance in his well-known style.—J. Smithson.

GATESHEAD. 47, Kingsboro' Terrace.—Mr. Wright, of South Shields, gave a reading on "Death a delusion." There were some confounding facts given which it behoves us all to seek into. His short address on "Life" was well received by a large and intelligent audience.—T. M., sec.

GATESHEAD. 1, Team Valley Terrace.—Our esteemed friend, Mr. Jos. Stevenson, gave an excellent and able address on "Communion with God," our president in the chair.—Ed. Flush, sec.

HOLLINWOOD.—A very nice day with our old friend, Mrs. Hyde, on Sunday, discourse was very good, everyone seemed to enjoy her discourse and good clairvoyance; all recognised.—R. B.

HULL.—The control of Mr. Bolton delivered a good address on "Onward, dare to do right," enforcing the necessity of fearlessly advocating the claims of Spiritualism. The same control will address the meeting next Sunday evening. Good attendance. A presentation of an O.P.S. symbol brooch was made to our young organist, Miss Cass, as a slight recognition of her services to the society.

JAGGER GREEN.—Aug. 26: A very good historical address by Mr. G. Smith, of Burnley, on "The Birthday of England" (this being the anniversary of Caesar's invasion). Evening, subjects from the audience. 29: Mr. Smith related experiences, "How I became and why I remain a Spiritualist." Sept. 2: Mr. Dawson's lecture was anything but good.—W. B.

LEICESTER. Liberal Club, Town Hall Square.—Mr. W. J. Leeder, of Nottingham, delivered trance addresses on "Spiritualism as a reforming element in religious and social life" and "Death and Heaven in the light of Spiritualism." He was also successful in his clairvoyant descriptions. Large audiences. Two local ladies next Sunday.—R. Wightman.

LEICESTER. Millstone Lane.—Evening, Mr. Owen Tilley gave a very instructive address upon "Abraham Visited by the Angels," showing how angel visits have occurred all through the ages. Mrs. Franklin sang a solo, and Mrs. Place and Mrs. Bass gave very successful clairvoyance.—Edward Gibson, president.

LEIGH. Newton Street.—A very pleasant day with Mr. Gibson and son, of Pendleton. Afternoon, a short address by Mr. Gibson, afterwards good clairvoyance by Mr. Gibson, jun. Evening subject, "The Workers Win," very well treated. Mr. Gibson, jun., gave clairvoyant descriptions very successfully, all recognised but one. We hope to hear them again soon.—S. D., hon. sec.

LEIGH.—Aug. 27 being a general holiday we made a picnic party to Frodsham, and had a very enjoyable day, taking with us the Grand Old Man of Leigh, W. M. We had candles and entered the cave and sang selected hymns from the Spiritual Song Book. Some of the Salvation Army from Leigh joined us. We have formed a club for an annual trip.—G. A.

MACCLESFIELD.—Our local speaker, Mrs. Rushton's interesting and effective address on "Socialism" was listened to with great attention, and gave great satisfaction to a good audience.—H. T.

MIDDLESBROUGH. Spiritual Hall.—For the last two Sundays and during the week Mrs. J. A. Stansfield has held a series of successful meetings, and aroused a spirit of enquiry which will no doubt ultimately lead to conviction in many instances. Mrs. Stansfield has been the means of making some splendid Spiritualists here. We have three trance mediums, whose names will soon, I believe, be prominently before the public, who first saw the light by the means of her controls. I expect great things in our borough this winter. We have very sympathetic audiences every Sunday, and the society is in a healthy state all round.—W. I.—[We are pleased, indeed, to hear it. Go on in harmony and prosper in the good work.—Ed. T. W.]

MONKWEARMOUTH. Miners' Hall.—Mr. J. C. McTheller dealt with "The spirit world and its people" in an exhaustive and able discourse to a good attendance.

NELSON. Ann Street.—A good day with Mr. Thompson, of Rochdale, who gave great satisfaction, speaking on "Borderland and Spiritualism" and "Theology proved a failure and made bankrupt."—A. D.

NELSON. Bradley Fold.—Mrs. Marshall's controls gave grand discourses on "Lead us onward" and "Seek ye the light while it may be found." Very satisfactory psychometry and clairvoyance to very good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. M. H. Wallis, of Manchester, gave two short addresses, followed by clairvoyant delineations, which were remarkably successful; also a clairvoyant seance on the Saturday evening.—R. B.

NEWPORT (Mon.). Spiritual Institute.—An address by Mr. Wayland's guides, subject, "The truth as taught by Jesus of Nazareth."—P. B. W.

NORMANTON.—A nice day with Mr. H. Taylor, of Batley, on this his first visit, but we hope not the last; the guides answered a question in the evening very well, "The Hidden Mystery of the Gospels." A gentleman came up in the evening and recognised a

test given him in the afternoon. Our friend, Mrs. Dye, kindly presided.—E. Backhouse.

NORTHAMPTON.—Afternoon: A meeting was held to finally arrange a visit here of Miss Florence Maryat. Night: Mrs. Walker's control gave two short addresses to fair audiences.

NOTTINGHAM. Morley Hall.—A very good address through Mrs. Barnes upon "Spirit life a reality, not a myth." The reality of spirit life was demonstrated all around us every day to the material senses, but when we have cast off the material body we shall then behold it more perfectly. Lyceum, a very interesting open session. Recitations were given by Misses Brierley, Reeves, and Woodhouse. Concertina solo by Mr. Mitchell and an address by Mrs. Neuman on "Finger rings and their signification." Collection 6s. 1d. Very good attendance. Conductor T. J.

NOTTINGHAM. Masonic Hall.—Morning: Miscellaneous service. Mr. Hewes read an admirable selection, Mr. A. J. Smith sang with pleasing effect, and our young friend, Miss Janet Bailey, gave seven clairvoyant descriptions. Evening: Mrs. Neuman gave an address entitled "Conditions necessary for investigating 'Spiritualistic phenomena.'" Her sound advice was highly appreciated. Mr. A. J. Smith sang, "Star of Bethlehem," and our old friend, Mr. G. C. V. Smith, favoured us with a solo entitled, "Nazareth," rendered in his usual efficient style. Congregation: morning good; evening crowded. Monday: Miss Bailey again successful.—T. S.

OLDHAM. Bartlam Place.—Mrs. Crossley's guides gave very good addresses and splendid clairvoyants, mostly recognised. Sunday next, harvest festival. We trust all friends will come and help us. Mr. J. B. Tetlow speaker.

OSSETT.—Mr. Newton gave two excellent addresses on Sunday last.—J. S.

PARKGATE.—We had great pleasure listening to Mr. George Wolley's control "On the march of the soul." A few very good psychometrical delineations given. Please to notice corr. sec., John Drower, 150, Victoria-road, Parkgate, near Rotherham.

PRESTON. Lawson-street Rooms.—Controls of Mr. Lomax discoursed on "Death, the gateway of a brighter life," and "Spiritualism from a scientific point of view." After the discourse Mr. Lomax, who is ever ready to enlighten his hearers, laid down the conditions by which we might all assist the mediums in giving good clairvoyance.—F. R.

RAWENSTALL. Spiritual Church.—The guides of Mr. Saunders gave moderate addresses to good audiences. Clairvoyance good. Thursdays public circle postponed until further notice.—J. S.

ROCHDALE. Penn Street.—Mr. Young, of Royton, gave really surprising psychometrical delineations. Good audiences. Mr. Young gave about 30 or 40 tests. He has several times been instrumental in this way of restoring lost sums of money. Societies would do well to secure his services. Next Sunday harvest festival, not Sep. 2 as in last week's issue. We hope to see the room filled both services. Mrs. Berry, of Halifax, medium.—S. Hardman.

ROCHDALE. Water Street.—Aug. 28: A grand meeting conducted by Mrs. Goodhew and Mrs. Oldfield. Sep. 2: Mrs. Goodhew gave marvellous addresses and clairvoyant descriptions.

SOVERBY BRIDGE.—Sept. 2: Mr. G. Featherstone delivered an impressive address on "Spiritualism, its Religious and Social Work." It is of worth religiously because it teaches "responsibility." Man depends largely on his own efforts to achieve his own salvation. It teaches him to know himself, and thus take a more lenient view of his fellows. Its efforts for the elevation of humanity, holding as it does the key to many of the social problems of the day, clearly showed its true worth socially. An Irish guide afterwards humourously gave new thoughts, and supplied much food for reflection. Though Mr. Featherstone's first visit, we hope we shall soon again have the privilege of hearing him. Appreciative and satisfied audience.—G. H.

STALYBRIDGE.—Mrs. Hulme spoke from "Is Spiritualism of God or from the Devil?" Very good clairvoyance and psychometry, all recognised.

STOCKPORT.—The critical condition of a relative prevented Mr. Sutcliffe leaving home. He has our sympathy. Afternoon: A local friend, Mr. Rankin, did duty satisfactorily. Night: We were much indebted to Mr. and Mrs. Pearson, of Gorton, who kindly attended at a few minutes' notice. The lady was unwell, but assisted by the genial conditions, spoke well, on "Love one another." Mr. Pearson followed with clairvoyance. The Lyceum choir sang, "Spiritual harps." Mr. Ford, chairman, spoke in his racy way on "The orthodox broad and narrow ways to the two future states of the sectarian."—T. E.

TODMORDEN. SOBRIETY HALL.—A good day with Mrs. Johnstone's guides on "Light" and "The Saviour of the world." Good audiences. Clairvoyance very good, all recognised but one. Last Sunday, Mr. Hurst, of Bacup, was our chairman, who we should be very proud to have again at any time. Sorry we are not so fortunate as to have a chairman, but hope to soon meet with one.

WAKEFIELD. Barstow Square.—Afternoon: A beautiful baptismal service for naming a baby. Mrs. Connell gave an address on "The line drawn between the Orthodox and Spiritualistic Baptism." Evening: The address showed that the teachings of Jesus were all Spiritualistic. Both eloquent discourses were listened to with great satisfaction. Clairvoyance unique. P.S.—We are enlarging our rooms, as we had more anxious to hear than we could accommodate.—G. M.

WALSALL. Central Hall.—Our children's services were conducted by Miss Carpenter, of Coventry, who gave two very interesting addresses. The singing by the children was fairly good. Large gathering at night. A very successful day. We hope to have another visit from Miss Carpenter soon.

EVERY SPIRITUALIST SOCIETY should become affiliated with the National Federation. It is not a question so much "what good will the federation do us," but what can we do to build up a strong national representative body? The federation will be able to accomplish much good work in the shape of opening up new ground, strengthening weak societies, and supplying speakers in emergencies.

PROSPECTIVE ARRANGEMENTS.

ARMLEY Lyceum will give a tea at 4-30 and entertainment on September 15 to help to get new "Manuals."

BIRMINGHAM. Smethwick Public Hall.—Anniversary, Sept. 16, Mrs. J. M. Smith, at 10-45, "Man a spirit"; 2-45, "The new dispensation"—chairman, Mr. A. J. Smyth. At 6-30, Mrs. Groom, "Spiritualism, a science and a religion"—Chairman, Major-General Phelps. Clairvoyance at each service. Collection.

BRADFORD. Boynton-street.—Sunday, September 9, Harvest Festival, at 2-30 and 6 o'clock. The committee will gladly receive fruit, vegetables, plants, or contributions to make it a success. All plants entrusted to their care will be returned in good condition. Mrs. Whiteoak will conduct the festivals, also name a child.—W. C.

BRISTOL.—Mr. H. G. Allen, of Cardiff, on "Why am I a Spiritualist," on Sunday, Sept. 16, at 2-45 p.m., at Old King-street Baptist Chapel Men's Discussion Class. The gallery is open to ladies. All are welcome. Any one having pamphlets, leaflets, or old papers to spare I will distribute them on the above occasion if submitted to me.—Yours, C. Walker, 5, Upper-arcade, Bristol.

BRISTOL. Borderland Circle.—Spiritualists in Bristol and Somerset, who would like to hear a public lecture in Bristol, please communicate with the Secretary, Phoenix Coffee Palace, Ashley Road, Bristol.—A. L.

CARDIFF. Public Hall.—Mr. J. J. Morse, of London, Sunday, Sept. 9, 11 a.m., "The Mission of Spiritualism"; 6-30 p.m., "The Science of Immortality." Monday, 10, 8 p.m., replies to questions. Sunday, 16, 11 a.m., "Spirits: Good and Evil"; 6-30 p.m., "The Two Salvations." Monday, 17, at 8 p.m., replies to questions.

DEWSBURY. Town Hall.—Anniversary on September 9. Mr. S. S. Chiswell, of Liverpool, at 10-30 and 6. Mr. J. Foulds, at 2-45, "Angel visitants." Special hymns. We are expecting a grand time.

HANLEY.—At Grove House, Birches Head, on Sept. 9, Mrs. Stansfield will deliver two addresses, at 3 and 6-30.

HORTON. SPICER-STREET.—Sept. 9: Anniversary services at 2-30 and 6; speaker, Miss Cotterill. Sept. 10, picnic; tea at 4-30, after ladies' sewing meeting. At 7-30 Mrs. Hunt will give clairvoyance.

YORKSHIRE UNION.—Open-air meeting at Brighouse Recreation Ground, under the auspices of the union, when members of the executive and others will take part. Tea provided at 6d. Further particulars next week.

TOWN HALL, DEWSBURY.—The second anniversary will be held on Sept. 9. Bro. Chiswell, of Liverpool, at 10-30 and 6. Friend Foulds, at 2-30; subject, "Angel visitants." Special hymns will be sung by the Lyceum members. Conductor, Mr. J. Kitson; organist, Mr. G. A. Barratt. A tea will be provided for our friends from a distance at 6d. each. Friends, come and spend a happy day.

MANCHESTER. Ardwick, Tipping-street.—Sept. 9, at 2-45, Mr. E. W. Wallis. Some important problems in Spiritualism, at 6-20. Questions from the audience. Sept. 15, tea party and entertainment, Mr. E. W. Wallis, chairman. See "Manchester News."

MISS FLORENCE MARYAT's lecture in Manchester will be on Wednesday, October 31. Full particulars in due course.—George Hill, 93, Brunswick-street, C.-on-M.

MONKWEARMOUTH.—Sep. 16, Mr. W. Pigford will give trance addresses at 11 and 6-30, in the Miners' Hall, Roker-avenue, subjects from the audience. Chairman, Mr. Joseph Beck. Admission, reserved seats 6d., hall 3d., gallery 1d.

PENDLETON. Hall of Progress.—Sale of work: Our committee having decided to have our sale of work on September 18 and following days, those friends having done work or who would like to help us in any way would greatly assist in our final arrangements by forwarding gifts or work done as soon as convenient to the following addresses:—Mrs. Beaman, 13, Lisadel-street, Whit-lane; Mr. Moulding, 36, Wellington-street, Whit-lane; Mr. Pellowe, 88, Gill-street, Whit-lane, Pendleton.

PRESTON. Spiritualist Hall, Lawson Street.—Anniversary services Sept. 16, 2-30 and 6-30. Speaker, Mrs. H. Wallis, of Manchester. Clairvoyant, Miss Janet Bailey, of Blackburn. Subjects, "Spiritualism a religious and reformatory movement" and "Social States in Spirit Life." Monday at 7-30, 17th, Mrs. Wallis on "Evil, is there any good in it?"

ROCHDALE. Baillie-street.—9, Mr. C. King; 10, Dramatic Oration; 16, Harvest Festival, Mr. Manning, Mr. Thompson, and Miss Whiteley; 17, Fruit Banquet; 23, Mr. G. Adams; 30, at 2-30, Mr. L. Thompson; 6-30, Song Service, "An Angel in Disguise." Reader, Mr. R. W. Tillison.

ROYTON.—9, Mr. Postlethwaite. 16, Flower and Harvest Festival, Mrs. Hyde; 23, open; 30th, Mr. Gibson.

SECRETARIES and others please address John Pawson, Bumfield Terrace, Healey, Batley.

STOCKPORT. September 16, special Lyceum day, 2-30. Open session with selection of music, recitations, etc., 6-30. Mr. Wheeler's song service, "Marching onward." Our Lyceum is a live institution, and will give a good account of itself.—T. E.

SUNDERLAND. Centre House, Silksworth Row, Lyceum.—Anniversary Sept. 9, at 6-30, open session, and spiritual songs by the children, assisted by the choir, and accompanied by an orchestra of 17 performers. Chairman, Mr. H. A. Kersey.

WAKEFIELD. Barstow Square.—16, Mrs. Holt; 23, Mrs. Levitt; 30, Messrs. Foulds and Williamson; October 7, Mr. Campion.

WALSALL Central Hall Mission week by Mr. C. Macdonald, Sept. 9, 11 a.m., "Spiritualism, Rational and Provable"; 6-30 p.m., "Spiritualism, the True Redeemer." Chairman, Mr. J. Venables. Monday, 10th, 8 p.m., "Spiritism in the Home the True Altar of God." Chairman, Rev. P. Dean. 11th, 8 p.m., Objections to Spiritualism Answered. Chairman, Mr. W. Beardsley. 12th, 8 p.m., "Spiritualism, its Relation to Social and Political Reform." Chairman, Mr. J. Kilbourn. 13th, 8 p.m., The People's Night, Written Questions Answered. Chairman, Mr. J. Tibbitts. 14th, 8 p.m., "Spiritualism, its Evidence of Immortality, and Summary of Arguments and Appeal to all to work out their own Redemption."

Chairman, Mr. J. Venables. Clairvoyant delineation at each meeting. Collections. Mr. Macdonald may be consulted for phrenology, &c.

THE next meeting of the Yorkshire Union will take place in the Temperance Hall, Leeds-road, Bradford, on Sunday, September 9, at 10-30 prompt. Societies desiring to unite their forces with their fellow labourers in Yorkshire are requested to write the secretary for information, or pay the next monthly meeting a friendly visit. Important business will be transacted, and it is hoped that all societies will be well represented.—Wm. Stansfield, secretary, Hanging Heaton, Dewsbury. The Union will hold open-air meetings (weather permitting) in the Recreation Ground, Lane Head, Brighouse, on Sunday, September 16, at 2-30 and 6 p.m. Tea in the room at 6d. Speakers: Mrs. W. Stansfield, Messrs. Foulds, Parker, Gill, Whitehead, J. Smith, J. Pawson, and W. Stansfield. Collections.

WANTED, FOR SALE, SITUATIONS, Etc.

[Terms 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

MR. A. KNIEB has removed to 43, Hagley-road, Edgbaston, Birmingham.

MR. W. E. LEAVER, of 37, Nuttall-street, Accrington, speaker and psychometrist, is booking dates for 1895.

SECRETARIES PLEASE NOTE.—Mrs. Griffiths, of 13, Waterloo-road, Burnley Wood, Burnley, is booking for 1895.

MR. GOTT is offering some capital bargains in his stock-taking sale. We hope readers who can do so will give him a turn (see advt.)

LODGINGS for one or two Ladies to join. At business during the day. Home comforts, no children; 46, Parker-street, Ardwick.

WANTED A PSYCHOMETRIST for a medical business in a populous Yorkshire district. Write at once to A. B., c/o E. W. Wallis, *Two Worlds*.

UNFURNISHED APARTMENTS.—First floor to let. Three rooms. Back entrance. One minute's walk from Briston cable cars, 30, Upper Tulse Hill.

APARTMENTS, unfurnished, two parlours; quiet house, no children, garden back and front; rent 6s. per week; nice room; at 144, Alexander Road, Holloway N.

WANTED lady clairvoyant to travel with hypnotic exhibition. Must be good, clear and refined. Long engagement to suitable person. Address, with photo, age and lowest terms, Hypnotist, 39, Shakespeare-street, Padiham, Lancashire.

WANTED.—Young Lady, intelligent, for private lending library. Small salary and rooms free. No objection to mother or sister sharing rooms. Apply by letter (own handwriting) to M. L., 55, North End Road, West Kensington.

MR. WM. EDWARDS, 10, Great Marton-road, Blackpool (late of Blackburn), trance speaker, clairvoyant, and psychometrist, has a few open dates for 1895. He desires to make a tour in Yorkshire during Nov. and Dec. this year; terms moderate.

MR. F. HODSON AND MR. J. POUNDS will visit Bristol, Birmingham, Walsall, Hanley, Stoke, commencing Aug. 31, and district and are open for Lectures, with clairvoyance and psychometry, or circles and private sittings.—Address F. T. Hodson, c/o Mr. J. Levereux, The Glenmors, Haverstock Road, Bristol.

PASSING EVENTS AND COMMENTS.

DEATH—THE GATE OF LIFE "crowded out this week. A very interesting instalment will appear in our next issue.

A SALE OF WORK will be opened at Pendleton by Mrs. Wallis on Thursday, September 20 at 2-30 p.m. See Manchester news.

ORDERS FOR HANDBILLS, POSTERS, or other forms of printing will be promptly attended to and neatly executed.

"THE FAILURES OF THE PAST AND THE HOPES OF THE PRESENT." We shall print the first portion of a splendid lecture by Mr. J. J. Morse on the above subject in our next issue.

LIVERPOOL FRIENDS, after a month's recess, recommenced their services Sunday last. Good audiences, harmonious, and hopeful conditions, and ready sympathy made it a pleasure to speak. A happy re-union is anticipated on Tuesday next. See prospectives.

CORRESPONDENTS.—Desirous as we are to meet the wishes of contributors it is not always possible to insert their contribution in the next issue. We do our utmost to oblige all our friends—but there are limits to our space.

SPECIAL NOTICE.—The sale of work at the Spiritualist Room, Cobden-street, Pendleton, Manchester, will take place on September 20, 21, and 22. Not as previously announced on the 18th, 19th, and 20th. Remember opening day (Thursday), September 20. At 2-30, Mrs. M. H. Wallis will perform the opening ceremony.

OUR NEXT SUNDAY'S Platform Guides: Secretaries and others interested should look down our list of Sunday services occasionally, and if they detect any errors we shall be obliged if they supply us with the necessary information to make the corrections.

MEDIUMS AND MEDIUMSHIP.—Clairvoyance and Spiritualists come in for full and comprehensive treatment this week. Our Agnostic friend furnishes his extremely interesting discourse with some valuable hints and reflections, which Spiritualists and enquirers alike may well take to heart.

DR. WILLIAMS, OF LIVERPOOL, AND MR. VICTOR WYLDEN.—Mr. Bevan Harris writes: "In an advertisement in the *Two Worlds* Mr. Wylden favourably forecasts Dr. Williams' scheme for a colony and possibly a 'better country' in the near future. On Sept. 4, 1888 (taken down at the time) Mr. Wylden told me 'however much I might desire to remove to Summerland I could not possibly do so for six years, beyond that he had no information,' and events have proved the accuracy of his forecast. Two who have 'crossed the bar' (John King and Stanton Moses) recently assured me that I have much work to do for the cause yet in the South and in the Midlands, so I am inclined to sing, 'Jerusalem my happy home,' 'H'ken shall my labours have an end?' etc., but 'Work, for the night is coming'." BEVAN HARRIS.

READ "A TOUR THROUGH THE LAND OF THE WEST," price 6d., post free 6½d., from N. Smith, 156, Camden-street, Birmingham, or 73A, Corporation-street, Manchester.

FOR MISS MARRYAT'S NEXT TOUR.—We are arranging to print handbills for the societies who engage Miss Marryat, and can print that lady's portrait in the centre. Those who would be pleased to avail themselves of this offer should send us, as early as they conveniently can, full particulars of the number of handbills they will require, and a copy of the announcements they wish to have printed upon them, we shall then be able to estimate the cost, and put them in hand at once if desired.

RE THE ADVERTISEMENT COVER for the *Two Worlds*. A good number of advertisements have been promised, more than enough to fill two pages, and arrangements are being made so that we anticipate being able to put "our paper" in a coloured cover during the month of September. We should be happy to hear from advertisers. Spiritualists will find the *Two Worlds* a first-class advertising medium. Now that the holidays are nearly over, and people are settling down to their ordinary avocations, advertisements are more likely to be read. He who is wise will advertise.

TO CORRESPONDENTS.—"J. S." We are not acquainted with Mr. Kenvin's address.—"E. P." Letter forwarded as desired.—W. Edwards, Blackpool. Your article will be welcome; hope you will be able to do good work this winter.—G. P. Merrills. We think quite enough has been printed; thanks for your letter. Mr. Bolton's lecture is reported; there is plenty of room for good speakers and mediums.—J. Limbert. Many thanks, money all right. We are unable to print "There is no death," by Miss Marryat, in pamphlet form, but can supply the numbers of the *Two Worlds* containing it for 6d., post free.—"Alma Media," too late; next week.

SPIRIT-PHOTOGRAPHS.—In an article on spiritualistic phenomena, Mr. J. F. Nisbet says the spirit-photographs cannot be lightly dismissed. I have before me (he writes) a dozen such photographs, some blurred and faint, others fairly distinct, but all of them unmistakeable impressions of something; and as the camera undoubtedly cannot lie, spirit-photography must either be a fact, or we have to deal with a very widespread and cruel form of trickery and fraud.—*South Wales Daily Echo*.

THE PUBLICITY recently given to the claims for Spiritualism in Hanley through the *Staffordshire Sentinel* has roused the ire of one Lancelot Middleton, who appears to have ransacked the bible for every seemingly appropriate passage with which to denounce and defeat the Spiritualists. Spiritualism, he says, "is pure devilry." This is as sensible as "pure filth." Mr. Middleton is evidently sincerely concerned, but the terribly mixed and muddled state of his mind revealed by his tirade of abuse calls for pity rather than argument. "A Hanley Spiritualist," Mr. Llewellyn, and others have taken advantage of the opportunity, and their letters should do good.

"TWO WORLDS" CONTENTS BILL.—What a pity such loss should occur through indifference, they might be better displayed in some of our halls. Are there no Spiritualists brave enough to exhibit one at their homes, and risk selling two or three papers? as there are so few newspaper shops that care to fill their space with advertisements of that which so few care to buy. What is the use of faith without works? Flood the land with leaflets and tracts.—B.H.

RECEIVED LATE.—Bradford (Little Horton). Owing to unsettled weather the open-air meetings announced had to be given up for indoor meetings. Afternoon, Mr. J. Parker presided. Evening, Mr. J. Whitehead, president of the "Union," was chairman. A good digest of the leading features of Spiritualist philosophy was presented by Mrs. Beardsall, Messrs. Rowling, Stansfield, Farrar and Gill, and attentively listened to by moderate audiences. Leicester (Crafton-street).—Aug. 31, Mr. Sainsbury's guides spoke well on "The power of the Infinite, Eternal and Eternity." Sep. 2: Miss Wesley's guide spoke on "Who are the workers?" Sep. 16: Harvest festival at 11 and 6-30. Friends invited. Monday following coffee supper and sale of fruit.

RE RECOMMENDING MEDIUMS.—Applications are constantly reaching us to "recommend a good materialising medium," "a reliable clairvoyant, psychometrist, or healer," as the case may be. We wish it to be clearly understood that we cannot accept responsibility of this kind. We are happy to assist enquirers, but would suggest that the best course for them to adopt is to form their own home circles and begin at the A.B.C. It is not possible for us to pledge any particular medium to satisfy all applicants. Sitters are often unreasonable, expect too much, or are too anxious. A medium may succeed wonderfully and be very reliable with certain sitters, but may fail lamentably with others. A host of eventualities may affect results. Patience, perseverance, and sympathy are absolutely needed.

MARIANNE FARNINGHAM, in the *Christian World*, August 30, in her own pleasant way, tells of a lady who, after having lived for many years in a small cottage, receives a letter from her landlord notifying her of his intention to sell the place and gives her the first offer of it at £130. She, unfortunately, has not the money and contemplates the breaking up of her home with dismay. She has been a good, useful, kindly, self-reliant woman, who had painted pictures and maintained herself and in a quiet way assisted others. Thinking the matter over and of the many people in need to whom a hundred pounds would mean salvation, she thought how that sometimes by that curious intuition of another's wants which she herself had often experienced, and the awakening of some strangely generous impulse, the need had been met. Almost before she was aware of it, and impelled by the habit of her life, she said with a sudden uplifting of eye and thought, "Lord, if Thou wilt, Thou canst." Two days later a letter arrived from a lawyer, who stated that a client had many years before bought very cheaply a picture of hers which had often given him pleasure, and sometimes even inspiration and comfort, and in acknowledgment he sent her a cheque for a hundred pounds. "Now, how had that been brought about?" asks Miss Farningham. We should say possibly by thought transference, but more probably by spirit influence.